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THREE



Philipps (Michael)

Occasional Discourses

12

DELIVERED IN THE

ROYAL NAVY.

By the Rev. Mr. PHILIPPS, Chaplain of his
Majesty's Ship TERRIBLE.



L O N D O N :

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TO
RICHARD COLLINS, Esq;

Commander of His MAJESTY's Ship,

TERRIBLE:

The following

DISCOURSES

Are humbly inscribed,

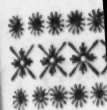
In Testimony of

Sincere GRATITUDE and just ESTEEM.

By his most obliged,

and most obedient Servant,

MICH. PHILIPPS



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R E A D E R,

HE Reception these *Discourses* met with on the *Occasions* they were delivered, encouraged their Publication, for the more general Use of that *valuable Class* of Men, for whose Service they were composed. The more Ignorant but Well-disposed among them, may on all the *like Occasions* receive some Advantage from the *Sentiments* contained in these three Discourses. And, a great Part of each of them is applicable to *all Times*, and may be useful to *all Christians* in general.

But,

The Thoughts in the First, are more peculiarly adapted to a Time of *War*, and may lead Those, who by their *Condition* of *Life* must be instrumental in it, to act with more spirit and Steadiness when influenced by *Reason*, and with more Probability to hope for success, when they act under a due Sense of *Religion*.

And,

R E A D E R.

And,

The Prospect of an *Engagement* with the Enemy, will always make the Reflections in the *Second*, both seasonable and necessary, to inspire and to support the manly, noble *Fortitude* so peculiar to the *Christian*, and so desirable in the Defenders of our *British* Liberties.

Lastly,

The Sentiments in the *Third*, will be particularly proper and useful to possess every *rational*, and to influence every *Christian* Mind, after the Experience of every unexpected, *providential Deliverance* of the *same* Nature; where a proper *Thankfulness* to God, becomes a *Christian Duty* peculiar to the *Occasion*.





DISCOURSE I.

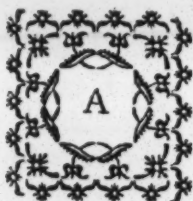
Delivered on board His Majesty's Ship *Princess Royal*, Sunday after the Declaration of War against France, in May 1756.

When War is justifiable, and how to engage in the Present.



R O M. XII. 18.

If it be possible, as much as lieth in you, live peaceably with all Men.



AMONG the various Precepts of Christianity for the *social Conduct* of Mankind, this is one of the Principal, which inforces *Peace with all Men*. Next to the universal *Charity* it commands, which in the Language of our very Nature declares that *all we are Brethren*, follows the extensive *Peaceableness* it enjoins, as a natural Inference, that therefore we ought to have *Peace one with another*, as the best Method of promoting our general Happiness. And, every one's Experience convinces him, how well that excellent Maxim is adapted to this Purpose: *He that will love Life and see good Days; let him seek Peace and pursue it*. Hence *Christians* are so often cautioned against all Kinds of Behaviour, that are destructive of the great Blessing of *Peace*,---that there be no *Strife, Envyings, or Divisions among us*,---that all *Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking* be put away from us, with all *Malice*; and hence it is that we are so frequently exhorted to be all of one Mind, endeavouring to keep the Unity of the Spirit,

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in the Bond of Peace,---to shew all Meekness unto all Men,---to study to be quiet and to do our own Business,---to follow after the Things that make for Peace,---and, if it be possible, as much as lieth in us, to live peaceably with all Men.

As *Christ* designed that his *Disciples* should all live as one Family, a Family of Love, and a Society of Peace; he prescribes such Regulations for their Conduct towards each other, as might stifle all undue Resentment, suppress all vexatious Litigiousness, and prevent all revengeful Retaliation among them. This was evidently his Intention, when, to reform the corrupt Morality of the Scribes and Pharisees, he tells his Disciples.---*Ye have heard that it hath been said, an Eye for an Eye, and a Tooth for a Tooth.*---They had applied this Rule to private Revenge, which God had prescribed to the Magistrate in the Administration of Justice to their Society; to prevent the worse Consequences of tolerating the lawless Retaliation of every one's private Resentment. Our Lord rectifies this gross Abuse.---*But I say unto you, that ye resist not Evil; but whosoever shall smite thee on thy right Cheek turn to him the other also.*---Bear with, rather than resent, so small an Affront.---Nay, revenge not such an Injury tho' it should be repeated; to avoid, if possible, the much greater Breach both of Peace and Charity between thee and thy Brother, that must be the Consequence of thy hasty rigorous Resentment of an inconsiderable Offence: What is this but a Rule of sedate Prudence, to prevent all unnecessary, avoidable Disturbances among private Persons, and allaying the Heat of Passion in One, by the Temper of Discretion in Another.

The same peaceable Maxim our Lord had delivered with respect to their Persons, he extends also to their Property and Liberty, when he says, *And if any Man will sue thee at the Law and take away thy Coat, let him have thy Cloke also.*---To stifle the Spirit of Litigiousness, which indulged, will involve thee in much greater Inconveniencies, be content to suffer a small Injustice, rather than by a rigorous Exaction of Justice to put thyself to a Trouble thou mayest easily avoid; and for a very Trifle to make thy Brother thine Enemy. *And, whosoever shall compel thee to go a Mile, go with him twain.*---Suffer an inconsiderable Infringement of thy Liberty, rather than by thy Resentment indispose thy Brother to do thee any Kindness, or give him that Pretence in his Turn to thwart and disoblige thee, when thou mayest be as desirous of his Assistance, and in as much want of his Direction.

Each

DISCOURSE I.

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Each of these, from their apparent Reason, command our Approbation, as they are Rules of the justest Prudence, and ought to be observed as the most practicable Means of the *social Happiness* of Individuals. *Lesser* Evils should be overlooked, to avoid the *greater*; and smaller Inconveniencies borne, to prevent the Disturbance of Society. Indeed, its Dissolution could be at no great Distance, if Litigiousness, Revenge and Retaliation were once to become the general Practice of its Members. In this View, what considerate Man would not readily submit to these *Regulations*, which are designed only to extend to the *lesser* Offences of one Man against another? For restraining the *greater*, the *Magistrate* must be applied to, for a due Execution of the Laws of Society. But, if *all* Offences were to be determined by the inequitable Decision of private Resentment; the Magistrate would cease to be *the Minister of God for the Good* of any Community, (he would *bear the Sword in vain*) and the Consequence must be, a lawless Confusion. For this Reason, we are directed to *submit ourselves to every Ordinance of Man for the Lord's Sake*, who is a God of Order, of Harmony, and of Peace. To support and promote these, which are the best Means of the Happiness of Society, the Gospel directs Christians upon all Occasions, *if it be possible, as much as lieth in them, to live peaceably with all Men*.

The general Observation of this Rule, would undoubtedly secure the Happiness of the *whole World*, as well as of *particular Societies*. But, it is not to be expected that the various, detached *Communities* which compose the *World*; can be restrained and directed by it, until they *all* submit to consider themselves, as the Gospel does, as *one great Family*, and each Society as a *Part* of that extensive *Whole*; whose *general Happiness* would be best promoted by the *Love* and *Peaceableness* of each *collective Body*, as well as of each particular *Individual*.

Until then, this excellent Rule of Christianity will be confined in its Exercise and Extent to *Individuals*, or at most to the *lesser Communities* of which States and Nations are composed. Until then, *Kingdoms* that call themselves *Christians*, will, in Defiance of Christianity, disturb the Tranquility of neighbouring Kingdoms, as they may be prompted to it by the Caprice of *Power*, the Wantonness of *Wealth*, the Insatiableness of *Avarice*, or by the Rapine and Cruelty of *Ambition*. And, therefore until then, the Op-

pressed must be at Liberty, in Vindication of their respective Rights and Priveleges, to have Recourse to their *natural Force*, by repelling the Insults, by retrieving the Injuries, and by disabling their Oppressors from disturbing their Peace. For, until the Kingdoms and Nations can be reduced, like Individuals and smaller Societies, to behave to each other upon *Christian Principles*, it becomes necessary for the Preservation of their very *Being*, that the injured Kingdoms and Nations should return to the *original Condition* of Mankind, before the Establishment of civil Society, by defending themselves against their injurious Assailants, and if they can, by depriving them of the Power of all future Acts of Hostility. It is upon this Principle of *Necessity* and *Self-Defense*, that not only the *Liberty* and the *Property*, but even the *Life* of a *public Enemy* may be taken away for the Preservation of our own; as he would otherwise deprive us both of the *one*, and of the *other*. Hence it is, that States and Nations curb and punish each other with this *extreme Severity*;---because they have not on Earth, like private Persons, any *common Governor*, on every Occasion, and in a suitable Manner, to restrain their Injustice and Violence towards one another,---nor can they themselves do it, without lessening the Number of the Assailants, in order to reduce their Power of injuring, and to secure to themselves future undisturbed Tranquility.

In Circumstances like these, it is not *possible*; it is not long to be attempted; it *lieth not in us*; it cannot be required of us, to *live peaceably with Men* notorious to all the World, as turbulent Enemies of Mankind, and as Monsters of Perfidy, Injustice, Violence and Rapine.----This is our very Case with regard to our injurious Neighbours of *France*, whose unbounded Ambition of Empire, and unjust, perfidious Invasion of *British* Rights, have not involuntarily imbroiled us in a *War*, for the necessary Defense both of our *civil* and *religious* Liberties. If the most solemn *Engagements* could have restrained *their* Depredations.----If the Faith of *Treaties* could have secured *our* Persons and Properties;---restless *Ambition* had not wantonly disturbed our *Peace*, nor insidious *Violence* barbarously ravished our *Possessions*.----But, the imminent Hazard of our *All*, has put us under the disagreeable Necessity of ingaging in a *War* with that rapacious, insatiable Nation, whose every *public Behaviour* towards us, must convince the World, how much they are *Enemies unto*
Peace

DISCOURSE I.

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Peace,---and may confirm us in the Persuasion how much it is their fixed Design to cut us off from being a Nation,---that the Name of England may be no more in Remembrance, except as a mournful Captive, enslaved in the Chains of lawless Tyranny and bigotted Superstition,----as an obscure Province, dejected under the Frowns of her Conqueror, and dispirited with Cruelties exceeding the Tortures of putting her People under Saws, and under Harrows of Iron, and under Axes of Iron.

But, O! forbid it Heaven! that ever Designs like these should succeed against a Nation that has been, for so many Ages, the peculiar Favourite of Providence, and the Glory and Envy of the whole Earth! Let not the People that have been exalted unto Heaven with Blessings, now be brought down to the Miseries of Desolation! Let not the goodly Vine that God's right Hand hath planted, and the Branch that he made so strong for himself, be now cut down, and perish at the Rebukes of his Countenance! Let not the Boar out of the Wood be permitted to waste it, nor the wild Beast of the Field be suffered to devour it! Return, we beseech thee, O God of Hosts, look down from Heaven, and behold, and visit this Vine! Turn to us again, O Lord God of Hosts, shew the Light of thy Countenance upon us, and we shall still be whole.

Tho' the worst that can befall us may be a less Punishment than our personal and national Iniquities have deserved; let us however endeavour to avert the impending general Doom; first of all by an unfeigned Humiliation before God; ---by a dutiful Resignation to his Will, who ruleth in the Armies of Heaven, and among the Inhabitants of the Earth;---and then, by vigorously exerting our utmost Efforts, in repelling the violent Assaults of those restless Disturbers of our Peace.

In our Humiliations before God, in whose Hands we are, how can we but deplore our general Depravity and Corruption of Manners, those improved Immoralities and Impieties of the present Age, that sink our national Expectations from his Protection so very low! How have we abused both our civil and religious Liberties, the Glory of the best Constitution in the World; like those branded by the Apostle, who used their Liberty as a Cloke of Maliciousness, and not as the Servants of God! Until our civil Liberty is in our Days degenerated into Licentiousness of almost every Kind. Until our Insensibility, our Ingratitude under our religious Liberty, may be justly expected to have at length filled up the Measure of

of our Iniquities, and provoked Heaven, for our Unprofitableness under the Purity of the Gospel, to take it from Us, and to give it to a Nation bringing forth the Fruits thereof! As, while we have this glorious Light from Heaven, we walk not in the Light, as it becometh the Gospel of Christ; it concerns us to attend with seriousness to God's Caution to the Church of Ephesus, who neglected it, and is since become a deplorable Example to succeeding Ages.---Remember from whence thou art fallen, and repent, and do the first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of its Place, except thou repent.

Resolved then to do our respective Parts towards a general Reformation, let us humbly resign ourselves to the divine Disposal, with the pious King of Israel. *Let us now fall into the Hands of the Lord, for his Mercies are great;----and let us not fall into the Hand of Man.----*War is a Calamity to any People, and the Scourge of Providence, with which one Nation is permitted to chastize another for its Undutifulness and Disobedience to the supreme Governor of the Universe. Even when his own peculiar People forgot God their Saviour, and provoked him to Anger with their Inventions; we find, that he delivered their Strength into Captivity, and their Glory into the Enemies Hand.----*They that hated them ruled over them, and they were brought into Subjection. When they were defiled with their own Works, many Times were they brought low for Iniquity.-----*But, we find also, that when these severe Chastizements had brought them to a due Sense of their Disobedience, *when they cried unto the Lord in their Trouble, he saved them out of their Distresses;----He made not a full End of them; but he corrected them in Measure, and did not leave them altogether unpunished.* He is still the same unchangeable Lord, long-suffering, and of great Mercy, forgiving Iniquity and Transgression.---He may still turn his Anger from us, and not stir up all his Wrath, to bring us to Desolation.----Let us dutifully submit ourselves to his present Correction,---humbly implore his Mercy,---resignedly recommend ourselves to his Disposal,---and chearfully return to our neglected Duty and Obedience. And He may yet return and leave a Blessing behind him,---and make us again glad with the wholesome Defense of his right Hand. Such Wisdom is better than all the Weapons of War without it. For, *the Battle is not always to the Strong; neither shall our Sword alone save us.----*But, it is that divine Providence, which uncontrouled, would I could

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could not say! unacknowledged, ruleth in the Kingdoms of Men, must save us----and will still save us, if we study by our Virtues to recommend ourselves to God, who *taketh Pleasure in the Prosperity of his Servants, that fear him, and put their Trust in his Mercy.*

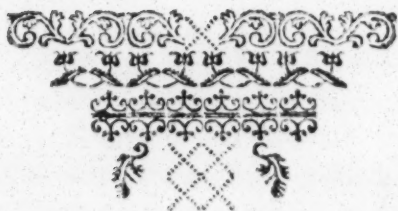
When we have thus, with the conscious Virtues and humble Confidence of *Christians*, recommended ourselves to the divine Protection; we may not only depend on Heaven for Success, in *scattering our Enemies that delight in War.*---But, we may also with a more rational, manly, and christian Courage, make Use of our *natural Force* in the Defense of our just Rights and invaluable Privileges, as *Englishmen* and *Protestants*. When these are again as resolutely as injuriously contested with us, what Favour and Assistance may we not hope for from the Almighty Benefactor that graciously bestowed, that often signally preserved them to us, if we sincerely endeavour to deserve their Continuance, and to transmit them inviolable to our latest Posterity?

Let us then, by a worthy Use of these and of all other Blessings of the divine Bounty, study to secure God for our Refuge and Strength; and we shall always find a very present, never-failing Help in Trouble.----Let us be firmly unanimous among ourselves, chearful and vigorous in exerting our utmost Efforts in our respective Stations, whenever the glorious Cause of *Liberty* and *Religion* shall call for our Endeavours in its Vindication and Support.----And, we need not doubt of the divine Concurrence of the Supreme Disposer of all Events, who can at his Will make Wars to cease unto the End of the Earth. Every one of us may then, with a noble, a pious Confidence profess.---*The Lord is my Light and my Salvation; of whom shall I be afraid? When the Wicked, even mine Enemies, and my Foes come upon me-----Though an Host of Men should rise against me-----Though the Rage of War should rise against me---my Heart shall not fear.*----And, then, whenever you approach unto Battle against your Enemies; you may be imboldened to expect Success and Victory, in those encouraging Words addressed to the *Israelites* on the like Occasion.---*Hear, O Israel, you approach this Day unto Battle against your Enemies-----Let not your Hearts faint---Fear not, and do not tremble, neither be ye terrified because of them---For, the Lord your God is he that goeth with you, to fight for you against your Enemies, and to save you.*

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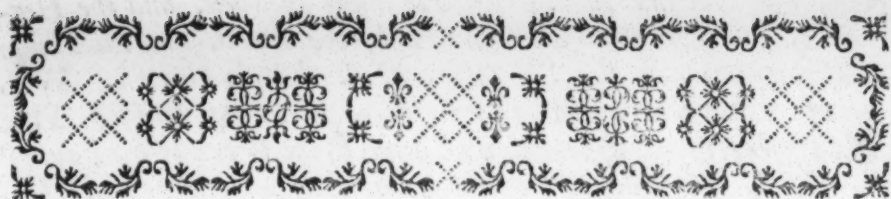
In one Word----As *Victory is of the Lord*----that He may go out before us and fight our Battles----that He may teach our Hands to war and our Fingers to fight----that the Lord may preserve our Going-out and our Coming-in from this Time forth for evermore; let us now devoutly pray God in this excellent Form, so applicable to our present *national* Circumstances, saying,

“ O most merciful God, the Supreme Disposer of all Events, and the Refuge of all those who trust in thee; we thy unworthy Servants do most humbly implore thy gracious Aid and Protection. Be thou to us, O Lord, in this Time of Danger and Trouble, a sure Guardian and Rock of Defense. Go forth, we beseech thee, with our Fleets and Armies. Let thy Almighty Hand ever be over them, and the Light of thy Countenance shine upon them. Vouchsafe also thy especial Blessing upon all our Councils, and all our Endeavours for the public Welfare. And, O Lord, let not our manifold Sins and Preservations obstruct any of our Designs for the public Good, nor bring down thy Judgments upon us :---But, spare thy People, O Lord, spare us; and by the Grace of thy Holy Spirit so unite us in a firm and uniform Course of Obedience to thy Will, and an hearty Zeal for thy Honour and Service---that we may evermore rejoice in thy Salvation, thro’ Jesus Christ our Lord. Amen.”



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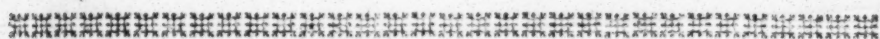
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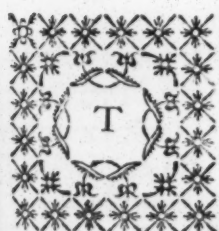
Delivered on board his Majesty's Ship *Terrible*,
on the Coast of *Cape-Breton*, on the Expec-
tation of an *Engagement* with the *French*
Fleet, in *September 1757*.

Trust in God the best Support on dangerous Occasions.



DEUT. IV. 39.

*Know therefore this Day, and consider it in thine Heart, that
the Lord he is God in Heaven above, and upon the Earth be-
neath: There is none else.*



HIS is an earnest Address to *Men*, consider-
ed as rational Creatures, and as Subjects of
the Government of God----an Address to
their *Hearts*, from a due Consideration of
God's Sovereignty over his Creation----an
Address that calls for all the Attention and
Seriousness of *Man* in the awful Contem-
plation of God----*Know therefore this Day and consider it in
thine Heart, that the Lord he is God in Heaven above, and up-
on the Earth beneath: There is none else.*

The first Notion of *God* that fills the Mind of *Man* with
Wonder and Veneration, is formed from his Almighty Power
and unbounded Goodness, so conspicuously displayed in the
glorious Works of Creation and Providence. That which may
be known of these, is manifest to all----For, who does not
perceive, that by him were all Things created that are in Hea-

ven, and that are in Earth? He made Heaven, and the Heavens of Heavens with all their Host, the Earth and all Things that are therein, the Sea also and all that is therein. Who wants to be convinced, that by Him all Things consist? That He preserveth and upholdeth all Things by the Word of his Power? ---And, that they all continue this Day according to his Ordinances.

The natural Inference from hence is no less obvious to all ---That the most high God is the Possessor of Heaven and Earth---That the Kingdom and Government of all, is his---And, that He is exalted as Head above all. In Consequence of this universal Sovereignty, we are told, that God hath appointed the Ordinances of Heaven and Earth---that the highest Order of created Beings, Angels, and Authorities, and Powers are subject to Him; his Ministers to do his Pleasure, hearkening unto the Voice of his Word, as their supreme Governor---and, that the most High ruleth in the Kingdoms of Men---He is the Governor among the Nations---God ruleth unto the Ends of the Earth---And, by Him Kings reign---Know therefore this Day, and consider it in thine Heart, &c.

From this reverential Contemplation of God as their Creator, their Preserver, and their Governor, Mankind are naturally led with an humble, affectionate Confidence to consider this awful, amiable Being as the chief, the only Object of their Trust and Hope---and to consider themselves, helpless, nay miserable without the Goodness of his Providence, as Dependents on his Bounty, and as Subjects of his supreme Government. The innate Concern for their own Welfare, must necessarily induce them to rely on the Goodness they have so highly experienced: And, their consequent Gratitude for his Favours, together with their common Prudence, ought naturally to concur in disposing them to acknowledge their Subjection, by a dutiful Observance of the moral Laws of their Being, as they are established by the great Governor of the Universe. For, in Truth, without this Compliance with the Will of God; Men can have no reasonable Foundation either of Trust or Hope, in the Goodness they have abused---except we can be absurd and impious enough to imagine, that God is obliged to extend the Kindness of his Providence to them, tho' They will acknowledge no Obligation to the Obedience of his Laws. But, that this is not the Condition by which we are to expect the Favour of God, our own Reason declares---For, Ingratitude and

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DISCOURSE II.

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Disobedience forfeit all our Pretensions: And, God himself hath expressly told us, *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed*----For, even in the present general Dispensation of his Providence, the *Work of a Man shall He render unto him, and cause every Man to find according to his Ways.*

Know therefore this Day, and consider it in thine Heart, that the just and proper Ground of Trust and of Hope in Him, is an awful Acknowledgement of his sovereign Authority, and a dutiful Obedience to the Commands of his Will. If we consider this in our Hearts as we ought, as the Subject requires, these Questions will naturally arise----Whose Will ought we to obey? On whose Providence shall we trust? On whose Goodness can we hope, with any Colour of Reason, or any Prospect of Advantage? To whom else shall we go? If we go to any other, there is none that can deliver us out of his Hand----For, the Lord he is God in Heaven above, and upon the Earth beneath: There is none else.----

Or, if from the Contemplation of God we descend to that of Ourselves; what do we discover besides our Wants and Weakness, and the Incapacity of our whole Species to become the Objects of our Trust and Hope? In Ourselves, the very first Thing we observe is, that in God we live, move, and have our Being----and that we cannot subsist a Moment without his good Providence, who is the Preserver of Men. And, in Others we discover the very same Dependence upon God as in Ourselves: No Hope therefore is to be placed in the Sons of Men, nor any Trust in the Sons of the Mighty, for vain is the Help of Man. Put not your Trust in Princes, nor in the Son of Man, is the Instruction left us by the Experience and Piety of a great and glorious Prince. Whither then shall we fly, but to Him whose Kingdom ruleth over all? It is better to trust in the Lord, than to put Confidence in Princes. For, Almighty Power belongeth unto God alone----And, the Earth is full of the Goodness of the Lord. This is at once the most amiable, and the most comfortable Representation of God, the great Governor of the World, as the only Object of the Hope and Trust of Mankind----Almighty Power, duely tempered with inexhaustible Goodness! Almighty Power to protect and assist----and inexhaustible Goodness to secure that Protection and Assistance, whenever the Necessities of his Creatures shall require the Exertion of them. This is the loveliest Idea that

any good and devout Mind could even wish to form of the supreme *Lord* of the Universe----the very Idea that He condescends to give us of Himself, that He is the only *God* in *Heaven above, and upon the Earth beneath.*

Know therefore this Day, and consider it in thine Heart---- nay, the slightest Reflection will furnish every one of us with abundant Confirmations of the *Power* and of the *Goodness* of God, from his own personal Experience of *both* in the Dispensations but of a few Years Providence. Trace your Being back to the Time, when *his Hands made and fashioned your Substance yet being imperfect*; and survey your embryo Form *made in Secret, and curiously wrought* beyond human Skill, or even human Comprehension---Attend your growing Childhood, and observe that *through God you have been holden up ever since you were born----* And, reflect on the many Instances of a *particular Providence*, of Preservation, of Deliverance, of Assistance, otherwise unaccountable to you in every Stage of your Lives----Call such Instances into your Mind; and then say, if you have not in your own Persons very sufficient experimental Proofs of the *Power*, and of the *Goodness* of God----and consequently, if you have not abundant Motives for *Trust* and *Hope* in the good Providence of Him, whom the Experience and Piety of Mankind have justly stiled, *the Confidence of all the Ends of the Earth, and of them that are afar off upon the Sea.*

And, if from *personal*, we extend our Reflections to the *national* Experience we have enjoyed for many Centuries back, of the kind Interposition of *Providence* in our Favour; we have no less Encouragement for a *national* Trust and Reliance on the future Protection and Assistance of Heaven as a *People* greatly beloved, and on many Occasions signally *saved by the Lord of Hosts, mighty to save.* For, *ask now of the Days that are past, which were before thee----* Ask thy Fathers, and they will shew thee, thy Elders, and they will tell thee on how many glorious Occasions *Providence* appeared most eminently, to distinguish our *Nation* with unexpected Deliverance, nay, with almost miraculous Success in the Defense of our envied *Liberties*, and the Maintenance of our invaluable *Religion.*

At a Time when *both* are threatened, *both* are attacked, and *both* are in imminent Danger of being over-whelmed by the general Desolation we must expect, from the Fury of an enraged, insatiable Enemy----At a Time, when all that is dear

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dear to us in Life, may be lost in the dreadful Success of an avenging, implacable Conqueror----At so critical a Time, whither shall we turn our Eyes, or direct our Expectations, but to our Almighty Deliverer, who *is able to do exceeding abundantly above all that we ask or think for Ourselves*----*who is able even to subdue all Things unto Himself?* We have some Foundation for a national Dependence and Hope, on the indulgent Interposition of Heaven, when we *remember the Days of Old, and consider the Years of many Generations* that have happily experienced the Aid of an invisible mighty Hand, and out-stretched Arm to protect them.----*We have heard with our Ears, O God, our Fathers have told us what thou didst in their Days, in the Times of Old.* Permit us still humbly to repose our personal Trust in that Goodness, and still to elevate our national Hope to that Protection, and Assistance---*Save, Lord, else we perish!*

But, whatever Encouragement we may have for personal Trust, or national Hope, from remembering the Years of the right Hand of the most High, and from reflecting that the Lord's Hand is not shortened that it cannot save, neither his Ear heavy that it cannot hear---what a Damp must it be to our Hope and Trust in his Aid, to recollect the just Cause we have to fear, that our personal Iniquities have separated between us and our God,----and that our national Sins have hid his Face from us, that He will not hear! But, O! forbid it Heaven! that the Lord should now cast off his People, and forsake his Inheritance----that He should be favourable no more---that his Mercy should be clean gone for ever! Hath God forgotten to be gracious to Us? Hath He in Anger shut up his tender Mercies?----

If we may, without Impiety, let us still trust that He will with his Arm redeem his People---If we may, without Presumption, let us yet hope that He will be gracious unto his Servants.---It certainly will be both Presumption, and Impiety in us to ask, or to expect his Favour without an hearty Humiliation, and sincere Repentance for our manifold Wickedness; without a determined Reformation of our past Immoralities; and without an intire Devotion of our future Lives to his Honour and Service. But,

If our Hearts are now thoroughly influenced by the due Sense of our Condition; the essential Mercies and the gracious Promises of God, give Us the same Foundation to hope, as his ancient People had, that he will yet compassionate and speak Peace unto us----that if we will this Day avouch the
Lord

Lord to be our God, to walk in his Ways, and to serve him in Truth with all our Hearts; the Lord will avouch us to be his peculiar People, and still to make us high above all Nations which He hath made, in Praise, in Name, and in Honour:--- For, the Lord taketh Pleasure in them that fear him, in those that hope in his Mercy. Know therefore this Day, and consider it in thine Heart, that the Lord he is God in Heaven above, and upon the Earth beneath---there is none else.

On Him therefore let us devoutly rely for Protection and Assistance, when *Trouble is near at hand*---when Dangers threaten our Destruction---more especially now, when our Situation with respect to a powerful Enemy, every Day gives us Reason to expect the Event of an *Engagement*.---*On the Lord our God let us hope*, whenever we may be presented with the glorious Opportunity of signalizing our Conduct in the Defense of our All, our injured Country. At the same Time that our *national Necessities* call upon us vigorously to exert ourselves with the utmost Intrepidity; let us direct all our Hopes of Success to that God, who *doeth according to his Will in the Armies of Heaven, and among the Inhabitants of the Earth*---and submissively resign the Event to his Disposal, *who hath Power to help, and to cast down, to save, and to destroy*. For, there is nothing inconsistent with a manly, rational *Courage* in this dutiful Dependence upon God, this resigned Acquiescence in his sovereign Will, *who giveth the Kingdoms of Men to whomsoever he will*: On the contrary,---Without this, the most intrepid Courage would be, but the *brutal Fire, and constitutional Fierceness of a Horse rushing into the Battle*, void of all just Motives from Principle, and destitute of any influencing Reason to be depended upon. But, to him who considers as he ought, that *the Battle is the Lord's, and that Safety, that Victory is of Him, who is God alone*---there is none else.---That whatsoever the Lord pleaseth, that doeth He in Heaven and in Earth, in the Seas, and in all deep Places---That God is under no Restraint to save by many or by few, or even with them that have no Power---To a Man of such resigned, pious Fortitude, no manly Motives can be wanting to exert his utmost Endeavours, nor any rational Supports deficient to bear his brave Soul through Difficulties, through Distresses, through Perils of every Kind; whenever Occasion shall call forth his distinguished Valour boldly to despise, and bravely to confront Dangers in the Service of his Country.

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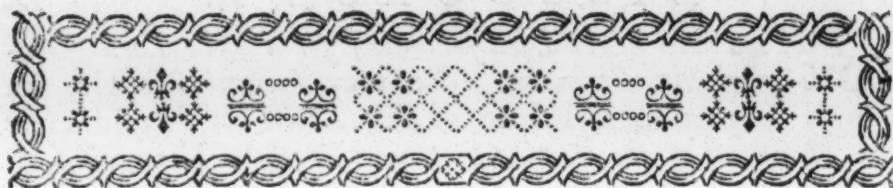
Trust we then in the Lord for ever; for in the Lord Jehovah is everlasting Strength. We may then profess with the pious, magnanimous Prince of old, I will not be afraid for ten Thousands of the People, that have set themselves against me round about. When we devoutly depend on the Lord mighty in Battle to go forth with our Arms, and to fight our Battles; when in his Strength we approach unto Battle against our Enemies, our Hearts shall not faint, nor fear, nor be terrified because of them. Trust we in the Lord for ever---for, the happy Issue of the Battle is not even to the Strong, but through his Permission and Concurrence. Put your Trust under the Shadow of his Wings, who will give Strength and Prosperity unto his People. Be of good Courage, and He shall strengthen your Hearts. Through God alone we shall do valiantly; for it is He that shall tread down our Enemies.

Let me on this interesting Occasion address you all, my Brethren, with that animating Exhortation of the pious, victorious General of Israel, *Be of good Courage, and let us behave ourselves valiantly for ourselves, and for the Cities of our God, whenever the expected Opportunity shall arrive---and let the Lord do that which is good in his Sight.*

To the Lord of Hosts let us now humbly present our Petitions for Success with one Heart, and one Mouth, in those devout Words of our Church, saying,

‘O most powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all Things: Thou sittest in the Throne judging right; and therefore we make our Address to thy divine Majesty in this our Necessity, that Thou wouldest take the Cause into thine own Hand, and judge between Us and our Enemies. Stir up thy Strength, O Lord, and come and help us; for Thou givest not always the Battle to the Strong, but canst save by many, or by few. O! Let not our Sins now cry against us for Vengeance; but hear us thy poor Servants begging Mercy, and imploring thy Help, and that Thou wouldest be a Defense unto us against the Face of the Enemy. Make it appear that Thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord.’

May the glorious Majesty of the Lord our God be upon us--- Prosper thou the Work of our Hands upon us---O Lord, send us now Prosperity! Amen.



DISCOURSE III.

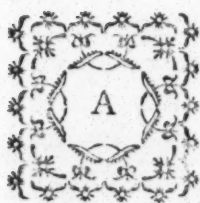
Delivered on board his Majesty's Ship, *Terrible*, going into *Halifax* Harbour, in *Nova Scotia*, on the *Sunday* after the violent *Storm*, that disabled a great Part of his Majesty's *Fleet*, cruising off *Louisbourg*, on the 25th of *September*, 1757.

The proper Thankfulness to God, for a providential Deliverance.



P S A L M CVII, 43.

Who is wise, and will observe those Things, even they shall understand the Loving-kindness of the Lord.



AS *Man* rises in the Scale of Beings above mere *Animals*, by the superior Excellency of his rational Faculties; it is his *Wisdom* to distinguish that Rank, by a suitable Exertion of those noble Endowments. They could not be given him, barely to be employed in making *Provision* for his present Wants: *Inferior* Abilities are observed to be sufficient for that End: And, those of *Man* are capable of much higher, and naturally direct themselves to nobler Purposes. They must be designed to conduct and assist him, also in the Contemplation of *God* and *spiritual Things*: As, that is found to be the most comfortable Exercise, the most satisfactory Employment the *Mind* of *Man* can be engaged in. As all we can at present know of *God*, is deducible

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ducible only from his *Works*, that are obvious to every one's Observation: Hence it becomes our *Wisdom*, attentively to regard the *Works of the Lord*, and piously to consider the *Operation of his Hands*. None of his Works of *Creation* that strike our Senses, are more conspicuous, than his Works of *Providence* that command our Reflections. The Productions of Nature in the whole Universe, are not more evident Proofs of the creative *Power*, than the continual Care and Preservation of all Things, are convincing Expressions of the providential *Goodness* of God. But, the Instances of the *divine Providence* that Man is more particularly concerned in, and interested to *observe*, are those that are exerted about *human Affairs*, in the various, necessitous Conditions of Mankind. These were the engaging Subjects of the pious *Psalmist's* Observation, and produced the instructive Reflection of my Text, *Whoso is wise, and will observe these Things, even they shall understand the Loving-kindness of the Lord*.

Let us look back a little to consider what *particular Instances* led him to make this devout Reflection. The Subjects that had previously employed his Thoughts, were not the *common* Operations of Providence in the continual Preservation and Provision of God for Mankind----in daily *renewing their Lives*----in *opening his bountiful Hand, and filling them with all the good Things he giveth them richly to enjoy*. Not, that he thought these the less worthy his Observation, for being *common* and uninterrupted: On the contrary----his Consideration of these *continual Favours* of Heaven, was deemed a *constant Obligation* of unceasing Praise to the gracious Giver----*I will sing unto the Lord as long as I live: I will sing Praises unto my God while I have my Being*. But, the great Subject of his Thoughts in the *Psalms* before us; was the *extraordinary Providence* of God, extended to the various Conditions and Occasions of Men. Those more remarkable, striking Instances of the *divine Goodness* to them, are Subjects he inforces on the *Observation* of all Men of profound Reflection; in order to possess their Minds with suitable Impressions of the *Loving-kindness of God* towards them.-----*Whoso is wise, and will observe those Things*. The *Wisdom* he applauds and recommends, is such an attentive Consideration of every Instance of God's *extraordinary Providence* towards Men, as may leave on their Minds a deep, affecting Sense of his *Goodness*, that will always excite in them a proportionable greater Degree of *Thankfulness* to God. For, through out the whole, after the Relation of every such Instance of *divine Providence*, with what devout Gratitude, with what heartfelt Piety, does he teach and lead us in this Duty! O! that

Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men!

Among the *Instances* he produces of the *Loving-kindness* of the Lord, of his remarkable *Providence* over Mankind, there is one not less applicable to our *Condition* of Life, than it is expressive of the *Distresses* we lately felt, and must always remember. It is that which the *Psalmist* particularizes of those that go down to the Sea in Ships, and occupy their *Business* in great Waters.---*These Men see the Works of the Lord, and his Wonders in the Deep. For, he commandeth, and raiseth the stormy Wind, which lifteth up the Waves thereof---They mount up to the Heaven.---They go down again to the Depths.---Their Soul is melted because of Trouble. They reel to and fro, and stagger like a drunken Man; and are at their Wits End. Then they cry unto the Lord in their Trouble; and He bringeth them out of their Distresses.---He maketh the Storm a Calm; so that the Waves thereof are still. Then they are glad because they be quiet.---So He bringeth them to their desired Haven.*

What Expression here have We not sensibly experienced in our *Distresses*? Are not our Hearts still warm with the Wishes and Vows we sent to Heaven in our *Trouble*? Oh! May they never cool into an impious Unthankfulness towards God, our Deliverer, the gracious Preserver of our Lives! *Whoso is wise, and will observe those Things;---he must be stupified below the merest Brute that can avoid observing them---he must be insensible to every Reflection of a Man, that does not from hence understand the Loving-kindness of the Lord.*

Carry your Thoughts but a few Days back to that melancholy * Morning, to that dismal Day, when you found Trouble and Heaviness, and ye were even at Death's Door,---when the Waters of the Sea had well nigh covered you, and the *Waters* had well nigh gone over your Soul! Look now in upon all the real Horrors that surrounded you, when the Sea roared, and the great Deep opened to your Eyes the of Destruction,---when your very Soul melted for *Heavenly* Rejoice to recollect the happy Moment, when the God ruleth the raging of the Sea, in his Wrath remembered Me, and preserved you from perishing!---When He unexpectedly drew up the † dark Curtain, that before concealed from your Eyes the Extremity of the Danger, to put it in your Power to exert your Endeavours for Security!---When He instant-

* The Storm began about 2 o'Clock in the Morning, and lasted till near Noon.

† The Fog that darkened the Air during the Tempest, cleared up suddenly, and discovered on our Lee, the rocky Shore near *Saint Esprit*, in the Island of *Cape-Breton*, not more than two Miles from us, and the outermost Breakers within one Mile of our Ship; a very inconsiderable Distance, when a violent Storm drove, and a strong Current drew us into the Shore.

ly furnished Wings for your Flight, and commanded his *obedient Winds* to waft you in Safety from the fatal Shore! And, let us reflect, with thankful, devout Hearts, how great *bath been his Mercy towards Us*, when so many *others* were left long labouring in Distress, and almost *without Hope*, struggling for Life with a merciless Element,----and *some* alas! overwhelmed by the Tempest, are now no more! Oh! what Heart so hardened, that does not melt into devout Thankfulness at the Recollection of such a *Deliverance*! What Soul so insensible, that does not *taste and see that the Lord was good and gracious to Us*! What Man so unthinking, as not from hence to *understand the Loving-kindness of the Lord*!

O praise the Lord with me, and let us magnify his Name together! Say unto God, O how wonderful art Thou in thy Works! O praise our God, ye People, and make the Voice of his Praise to be heard! The Lord hath done great Things for Us! The Lord hath done great Things for Us, for which we now devoutly rejoice! O come, let us give Thanks unto the Lord.---Let us, the signally redeemed of the Lord, whom He hath delivered from the merciless Rage of the Sea:---Let Us always most thankfully acknowledge, that if the Lord himself had not saved us, the Waters had drowned us,---they had swallowed us up quick, yea, the Stream had gone even over our Soul! Bless the Lord, O my Soul, and all that is with me, bless his holy Name! Who hath redeemed thy Life from Destruction, and crowned thee with Loving-kindness and tender Mercies! Blessed be the Name of the Lord, from this time forth for ever more!

As common Observation leaves no Man without Witness of general, over-ruling Providence, conspicuous in every Part of Universe; our happy Experience, my Brethren, affords now a most sensible Evidence of a particular, extraordinary providence interposing its fatherly Care, in the wonderful

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Prefer-

providentially for us, at the Instant we *wore* our Ship, to keep clear *akers*, the Wind shifted *six or seven Points* in our Favour, and happily out to Sea again, safe from that dangerous Shore, where the whole *lost* in all probability have perished, had the Wind continued to blow the same Point, less than one Hour longer.

Of the Ships that were disabled, and obliged to cut away some of their masts, and to throw many of their *Guns* overboard, several rode at Anchor *completely* helpless, near the *Breakers*; others drove nearer to, and some overboard, and all expected and dreaded it;---they would then indeed have been *lost* *without Hope*. Some of them rode there untill the next Day; but all happily off, except one.

The unhappy *Tilbury*, of 60 Guns, lost her Masts, drove on Shore, and there wrecked.---The Captain with about 160 of the Crew were lost; the *rest* had a miserable Escape with their Lives, on Rafts they made of some of the Ship's Planks, to the Enemy's Shore;---many of them were much bruised, some had their Limbs broken, in saving their Lives. The *Ferry Sloop* never been heard of since.

Preservation of Individuals. Let not our natural Reason and Gratitude suffer us ever to disregard this experimental Conviction---or, which is little better, even silently to consider it only as a demonstrative Proof to our own Minds, of an *extraordinary Providence* over Mankind. Secret transient *Reflections* on such a great Incident of our Lives; or, even present *Praises* for our amazing *Deliverance*, will be but a poor Expression of the *Thankfulness* due from us to the divine Author of it: We ought to understand it also as a new, a powerful, and a lasting *Motive*, invariably to devote ourselves to God and his Service, for the Remainder of our Lives. For the *Thankfulness* to God proper on such an *extraordinary Occasion*, cannot be comprized in so transient an Act as the devoutest Praises of our *Lips* for the *present*: The due Sense of our *Deliverance* would be too liable to be obliterated from our Minds, and to be disavowed by the subsequent Unthankfulness of our *Lives*,---as all *Loyalty* to our Prince would be forfeited by future Acts of *Rebellion*, however zealous might appear in our first Profession of it. Let us not dare to betray greater Disrespect and Undutifulness towards God that has now graciously renewed our Lives, than would be tolerated in our Conduct towards the *Prince*, that has undertaken to protect our Liberties.

As the *Day* of our great Preservation will be always the most Memorable to us All; let not the greater Blessing that makes it so, the *Deliverance* itself, be ever forgotten to us,---but always remembered in the incessant Dedication of our Lives, to the Glory and Praise of God, by every Act of Piety and Virtue, that can evidence our Sincerity as *Men* and as *Christians*. For, what else is that suitable *Thankfulness* we *ought*, we *can* give to God for so signal a Providence? Indeed, what else is *Thankfulness* at all, with respect to God? What other Expression of it, can so well convince ourselves and Others of our due Sense of God's Mercy; the hearty Sincerity of our Gratitude for it? No Man is such a *Monster* of Ingratitude and Impiety, as not to perform the *present* Acknowledgements of his *Lips* for this Blessing, and that too, with at least some *seeming* momentary Devotion. But, such Gratitude is mere Grimace, and is but a Face of Piety alone, but a devout *Farce*.---The only Evidence of a truly thankful Heart, is, the unfeigned Devotion of the Obedience of our Lives, to the Honour and Praise of our almighty and merciful Deliverer: For, *to obey the Word of the Lord, is better than any other Sacrifice*: And, without every other Pretence of Praise will be but an empty Signification of nothing so much as of our Insincerity and

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pocriſy. To ſhew that our *Hearts* are unfeignedly *thankful* on this great, this ſolemn *Occaſion*; we muſt ſtudy to conform our whole future Conduct to the *Will of God*, by a continual Regard to *Virtue* and *Religion* in our own *Persons*, and by conſtantly enforcing the Obſervance of them upon *Others*, by all the Influence of our *Authority* and *Examples*.

The divine *Author* of Religion, the almighty *Patron* of Virtue, has now laid Us under a *new* Obligation to do this, by the great *Mercy* he graciously conferred on us in our late *providential Deliverance*. Proper Reflections on the Circumſtances of Horror, which *then* attended our threatening Diſſolution; and the juſt Senſe of our Reſtoration to the preſent happy Enjoyment of Life, will ſufficiently teach us the Greatneſs of that *Mercy*, and the proper *Value* we ſhould always ſet upon it. Both *Reason* and *Religion* concur to inſtruct us in the *moral* Application we ſhould make to ourſelves, of ſuch Inſtances of the *Riches of God's Goodneſs*, and *Forbearance*, and *Long-ſuffering*,---which is, to lead us to *Repentance* and an unreſerved Reformation of our Immoralities. Hence ariſes our *renewed* Obligation to conſecrate thoſe Lives to his Honour, who hath once more preſented, by *wonderfully* preſerving, them to us. For, why do we eſteem *Life* at all, a *Bleſſing*? Is it from our natural Abhorrence of *Death*? A *Reason* that would much better become *Brutes*, than *Men*.---Is it, becauſe we have our *preſent Enjoyments* prolonged to us? In this too, *Brutes* may readily join us.---But, as a *Reason* from *Men*; it is conſining our Thoughts and our Being to *this Life*, contrary to the *Suggeſtions* of our own *Nature*, and the *Aſſurances* of divine *Revelation*. It is forgetting, or diſregarding the immortal Exiſtence of *Man* in a future State. In what other Reſpect ought we to count *Life* a *Bleſſing*? As it is a gracious Act of God's *goodneſs*, that indulgently gives us a further Opportunity of *receiving* a good *Proviſion* for that endleſs Futurity, which is to ſucceed our preſent State. This, we know, is not to be effected, but by acquiring and eſta bliſhing in our Souls, ſuch *habits of Virtue and Piety*, as will finally recommend us to God. Are we *already* poſſeſſed of theſe? Are we not rather *ſo defective* of them, as on that Account *chiefly* to dread the Approach of our Diſſolution? If we are---other Relief or Remedy we can have none, but ſuch an hearty *Repentance*, ſuch a ſincere *Reformation* of our Manners, as becometh the *Gospel of Chriſt*. In this principal, *moral* View, the *providential Continuance* of our Lives, will appear the greateſt of *Bleſſings* to us. To make it ſo in Reality, depends on our Improvement of it. Let this be always conſidered as the
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great *Business* of our future Lives: For, this will be the highest Expression of our suitable *Thanksgiving* to God.--- This will be, *wisely to consider of his Doings*.--- This will best shew, that we worthily *understand the Loving-kindness of the Lord*.

From this Day thefore, let us design all our *Actions* to his Glory, whose Mercy alone has left us the Power to act at all. Let those *Mouths* that now devoutly proclaim his Praise, never more be profaned by *blaspheming* his awful, adorable Name. Let those *Hearts* that here happily reflect with pious *Thankfulness*, on their great *Preservation*, henceforward, never impiously presume to *entertain* a Thought to his Dishonour and Displeasure. But, that all of us may evermore devote our *Hearts* and *Lives*, all our *Words* and *Works*, to the Honour and Praise of that Almighty Preserver of Men, whose Providence hath so wonderfully *bolden our Souls in Life*; let us gratefully consider our *Obligation* to do this, as *lasting* as our very Lives: Let our *Resolutions* to do so, be first religiously *fixed*, and afterwards inviolably *observed*: And, lastly, let us devoutly implore the *Grace*, at the same Time that we piously praise the *Goodness* of God, in that excellent Form of Devotion our Church hath furnished for the *Occasion*,---Saying,

“ O most mighty and gracious God, thy Mercy is over all thy Works, but in a special Manner hath been extended towards Us, whom Thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible Things, and Wonders in the Deep; that We might see, how powerful and gracious a God thou art,---how able and ready to help them that trust in Thee. Thou hast shewed us, how both Winds and Seas obey thy Command, that We may learn even from Them, hereafter to obey thy Voice, and thy Will. We therefore bless and glorify thy Name for this thy Mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible *now* of thy Mercy, as we were *then* of the *Danger*: And, give us to be always ready to express our *Thankfulness*, not only in Words, but also by our Lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy Goodness to us, that We, whom Thou hast saved, may serve Thee in Holiness and Righteousness all the Days of our Life, through Jesus Christ our Lord and Saviour. Amen.”



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